

A  
SERMON  
PREACHED AT  
THE FVNERALL  
of that Reverend Divine

M<sup>r</sup> ROBERT COLLARD,  
*Batchlour in Divinity and Pastor of Chil-  
ton-Folliat in the County of Wilts fifty  
yeares, on the 9 of November 1648.*

By IOHN MILLET Master of Arts, and  
Minister of *Alborne* in the same County.

PROV. 10. 7.

*The memoriall of the Just shall be blessed.*

PSAL. 73. 24.

*Thou shalt guide mee with thy counsell: and after-  
ward receive mee to glory.*



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SECRET

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THE BUREAU

OF THE ARMY

M. ROBERT COLLARD

Division in the 1st and 2nd Div.

in the 1st and 2nd Div.

in the 1st and 2nd Div.

By John M. M. M. M. M.

in the 1st and 2nd Div.

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OFFICE OF

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**TO THE VERTVOVS, AND  
TRULY RELIGIOUS GENTLE**

**woman Mistris IOANE COLLARD,**

**Grace, Comfort, and Peace here, and  
eyrelasting happinesse hereafter.**

**DEARE COUSIN,**

**I** Know these are diuense that will wonder at me, yea those that know me best, that after many yeares spent in the Lords harvest, I should bring a few staggered eyes; in such a plentiful crop of all kind of fruitfull beares, that are daily brought into the Lords barnes; I question not, but I must undergoe some censures of some that will say, they that are most learned are most loath to be seen in print, but the truest position shall be my apology that those Actions that proceed from the passion of love, are not liable to law, at least pardonable in respects; It was done to the reverend Divine deceased; that induced me to publish these meditations; for yours and mine; and others preparation to our dissolution; that through the weakness we feele in our bodies; and the examples of mortality before us continually, we may study *Musa Arithmetice* to number our dayes,

*The Epistle DEDICATORY.*

Psal. 90.  
12.

that we may apply our hearts to wisdom. True it is, the flesh is inclosed with many seares, forced to so many helps, so perplexed with its owne frailty, as the numbring of our dayes to be so short, is not so difficult, being so unable whether, we gaze abroad, or looke at home, to promise our selves any long immunity, either from the decayes, or desolution of our mortall constitution, but to number our dayes as we should is a very hard worke, seing the flesh is insnared with such sidle hopes of longer life, being blinded with wanton shews, busied with deep designs, benumbed with false delights, that for the most part of us we consume our time, and consider it not, we heap up sin and seare it not, lie chayned in death and wrestle not against the sting of it, slip into the grave, and perceive it not, wherefore if the Lord here doe cast his cloudy countenance upon us, it is that we should watch against the weaknesse of our flesh, which is then rediest to sleep when temptation is nearest; yet if the streame of temptation carry us into sin, the Lord in his compassion cureth us, and yet in his love corrects us, if at any time he mingle our bread with care, and lodge us in the bed of discomfort, yet being driven to any strait, or exigent in this world, rather then we shall want heavenly consolations it shall raine Manna, and rather then ove shall thirst, the rockes shall yeild water, and our afflictions are but to weane us from the flesh-pots of Egypt, and to advance in the way to Canaan: what though the wicked be like the bramble, who in confidence of their shadow dare challenge to be Kings over the trees of the forrest, and our selves like sheep, are either sleeved of the shearer when we are growne in wooll, or snatched up by the butcher when wee are growne in flesh, yet when death hath made us both even with the earth, the grave shall be to us a fold till our great shepheard shall appeare, but to them a shambles, till the destroyer of their soules

*The Epistle* DEDICATORY.

soules shall have received an endlesse commission to torment them: what cause then have we, to shut our gates against the gaspes of death, or like trembling leaves to entertaine the gale or blast of Sicknesse, which doth but prune our feathers, the more easily to fly towards our abiding city. These thoughts of death to a mind mortified, and seasoned with the feare, and seated in the favour off God, cannot chuse but be welcome, though to the covetous and carnal wretch, that hath all his desires like the mole scraping in the earth, they shall fare as Christ did among the Gadarens to depart from them, when he was but coming neare them.

Mar. 5.  
17.

I have therefore presumed, deare Cousin, from whom I have received so many volumes of bookes, thus farre to intrench upon your modesty, as having most right unto the same, to entreat you that this papery monument of your deceased Husband which still lives in your heart, that it may be shadowed with your allowance, and accepted of me as a thankfull acknowledgement of the worth. I knew in him being such a masterpiece for imitation that this carping, and iron age, that frowneeth most on them that are freest from profanesse, could not but approve him, to be zealous of the truth of God, painfull in his calling, carefull of his stocke, peaceable and blamelesse in his life, and comfortable and constant in his death.

Now that God which hath begun, and wrought many good things in you be pleased to direct you still in every saving grace, that so in the end of your dayes you may receive the end of your fayth even the salvation of your soule, which is the earnest prayer of

Your affectionate cousin,  
and servant in the Lord,

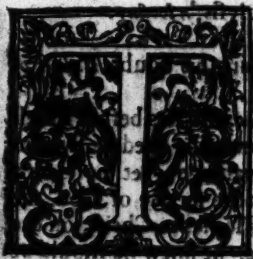
JOHN MILLET.





A SERMON PREACHED AT  
the funerall of that Reverend Divine  
M<sup>r</sup> ROBERT COLLARD.

PHILIP. 1. 23. *For I am in a strait on both sides,  
having a desire to be loosed, and to be with Christ,  
which is best of all.*



The nature of man at the first was full of  
grace the immediate way to glory, yea  
wanting nothing, having the earth for his  
garden, the sea for his fishpond, the heavens  
for his Canopy, Angels for his associates,  
beast creatures for his willing Servants, the  
enjoyment of Gods love, and comfortable  
influences of his favour for his continuall  
recreations: which happy condition by his  
willfull disobedience he deprived himselfe,  
and all his posterity of, and by infringing Gods commandment he  
incurred his deserved indignation, who there upon cast him and all  
his issue into that fearful prison, dust thou art, and into dust thou shalt  
returne. The experimentall effect of which doomefull sentence, so  
long agoe persued in Paradise, all the sons, and daughters of Adams  
have, and shall endure none excepted. (save those that shall be alive  
at

Gen. 3.  
19.

## A Funerall Sermon,

at the glorious coming of Christ who shall be rapt up into the heavens and ever be with the Lord) all none excused, neither high nor low, noble nor ignoble, learned nor unlearned, rich nor poore, young nor old, male nor female, when death comes in *an instant* will not serve the turne, a *remission of a mans iniquities* will not be admitted, no common baile will be taken, no excules will be accepted as he hath other businesse, and cannot harken to this pursuivant, no furies, or intreaties of friends will prevent deathes unavoydable stroke, but yet the elect whose life is hid with Christ in God, are so farre from being afraid of his terrible message, that with *Simoon* they wish for a departure, and with *Paul* here, they desire to be dissolved, and to be with Christ.

Col. 3.3

Luc. 2.29.

The blessed Apostle having been in perills of the waters, in perills of robbers in perills of his own nation, in perills among the Gentiles, in perills in the city, in perills in the wilderness, in perills in the sea, in perills among false brethren, besides his stoning, his scourging, his bonds, his nakednesse, and watchfulnesse, no marvell if after all these, and other his sufferings he desire to be loosed, and to be with Christ,

In the words, are five parts.

- 1 a deliberation full of perplexity, *I am in a strait betwixt two.*
- 2 a resolution full of pittie, *having a desire.*
- 3 a reason if death be his choyce, its but *Analysis, a loosing.*
- 4 his assurance, *he shall be with Christ.*
- 5 an Epiphonema, or conclusion determining his doubt, *its best of all to be with Christ.*

Pet. 1.

Deut. 30.

19.

vers. 24.

Doct. 1.

*I am in a strait.* The Apostle imitates *Moses* who sets before *Israel* life and death, so *Paul* to himselfe, he knew if he lived he lived in Christ, if he died, death would be his advantage, yet he is on a strait on both sides, on the one side he sets the service of God, the spreading of the Gospell, the conversion of soules to Christ, on the other side he sets the salvation of his soule. he knew he should be saved though he died not presently, and the longer he lived, the more glory he should bring to God, and be more profitable to his people, which makes him say in the next verse its expedient I abide in the flesh in respect of you, howsoever he is in a strait, observe the choycest servants of God while they are here are subject to many distractions, looke on *David*, though a precious man after Gods owne heart, yet after

after his numbring the people, saith he, when the Prophet brought him his choice of three plagues, I am in a wonderfull strait. so *Hieremias* 2 Sam. 14. as soon as the Prophet *Esaiah* comes with an heavy message, that he must set his house in order, and die, and not live, he turnes his face to the wall and weeps. *Esaiah* 38. 2.

Our Saviour Christ, saith, I say, he was perplexed, nay he was in an agony distracted on both sides: on the one side mans redemption by his death should be effected; on the other side if he died not, then the combat with Satan, and flesh, and death should not be broken off, nor they vanquished: on the one side he looked if he suffered death, his owne innocency not deserving it, together with ignominious manner of dying, shamefully on the crosse; on the other side if he died not, he saw the Scriptures could not be fulfilled, nor the law satisfied, nor his fathers wrath towards the elect pacified, yet notwithstanding these straits he resolves it shall be not as he, but as his father will.

Because distraction of mind at extraordinary matters befalls both the good and the bad, in the naturall man nature is in a great strait, betweene the feate of death, and live's departure; he is distracted because he shall loose temporall things, yet sometimes when shame, or Sorrow are incident to him, then he wisheth for death, but yet set death and life before him; he will be out of measure perplexed. In the regenerate man nature and grace strive for superiority, nature shews to the dying man the love of his wife, children, and freinds, how dearly they have loved him, and how loath he should be to part with them, and how greatly they will misse him; but grace shews him the love of his father in heaven, and how he goes to better friends, and shall meet his earthly ones when he shall never part from them; nature shews him the pleasures of a forepassed life, which he may surfeit with againe. but grace propoundeth to his view the joyes of a better life, nature sets before his eyes the ugly forme of death, and the horroure, and painfullnesse of it, dehorting him from embracing it, but grace shewes him the passage that is made by death to an heavenly Kingdome, encouraging him to die. nature looks still backwards, grace looks forwards, so that on both sides you see the man is distracted.

Secondly, the best are distracted in respect of mans woefull estate in himselfe considered 1 in respect of himselfe 2 in respect of God,

B

for

for himselfe if he doe but with an impartiall view contemplate his owne naturall condition, looke into his mind there is abundance of ignorance, and impotency to receive knowledge, with an approbation of error, rather then truth; looke into his conscience it is polluted, accusing him, yea raging and falling mad with unbridled fury. Descend we to the affections, they are prone to rebellion, either ready to be inflamed with all the allurements of the world, or else their motions towards goodnesse are altogether irregular, like a palsy-mans motion, which is alwayes inconstant, if he looke to his sins they are for quantity innumerable, for quality abominable, the least of them being against an infinite God, deserving hell fire, if he examine his whole life, what is it but an impious progresse, considering his infancy, youth, middle age, old age, prosperity, adversity, at home or abroad, his sins of infirmity, presumption, weakness, or wilfulness, of omission, or commission, against law, against Gospel, against vows, against covenants, cannot choose but distract him. 2 In respect of God he may find how he stands affected against sinners; 1 they are banished paradise, 2 the earth is cursed to them; 3 the devill hath strong holds within them, and is intrenched in sinners soules; 4 their bodies are subject to a thousand deformities, infirmities and diseases; they are liable to publique plagues, as wars, famine, pestilence &c. 6 God disrespects them while they are sinners, no marvel then they are in straights.

Reas: 3. 3 Because here we live among innumerable devils, and devilish minded men, which swarme every where, still vexing, and perplexing the Saints; 4 a man that knowes he must go into the field, and answer a challenge for his life, can take little rest the night before, alas it is much more easy a thousand times to fight with flesh and blood, then with principalities and powers, and spirituall wickednesse in high places, what need have wee of *Pauls* panoply to encounter them, *Ephes.* 6. 11. 12.

Use: 1. Reproofs of those that are in a spirituall slumber, that are sensible of no straits, the Prophet denounceth a woe to those that are at ease in Zion, the barren Woman is not acquainted with those throwes, and soundings, and convulsions as the breeding Woman is, they that are barren in graces feel not those straits, as they that have the image of *Jesus Christ* bred in them, the Apostles paynes was indefatigable this way, saying, my little children of whom I travaile in birth againe till *Christ* be formed in you. It's recorded by *Mr Lattimer* the Martyr

By in his Sermons on the Lords prayer, that coming to a Gentlemans house, demanded of him, what straits he had bin put unto all his life long, what afflictions he had indured, answered none, whereupon the Goodman turned to his servants, saying, *Alas, what Devils haue possessed him, let us be gone, for God is not here.* It being a poore truth, that wee must through many tribulations enter into the kingdome of God.

Ag. 12. 22  
Use 2.  
Psal. 25.  
16.

2. To teach us to pray with David, saying, Turne thy face unto me, and have mercy upon me, for I am desolate, and in misery, the fortowes of my heart are enlarged, O bring me out of my troubles, looks upon my affliction & my travails, and forgive me all my sins: and to embrace the same Prophets inchoice, when my spirit was in perplexity within mee, and mine heart within me was amazed, then doe remember the time past, I meditate in all the workes of thy hands, Psal. 143. 4. 5.

To be sensible of our naturall corruption which casts us into miserable plundges, and straight, & strive to mortify it. O if we had sight of our naturall corruption thereby, of our subjection to sins, we would cry out against the intollerable burden of them, and say with the Psalmist, they have so compassed me, and taken such hold of mee, that I am not able to looke up, mine iniquities are gone over my head, & as a weighty burden they are too heavy for me.

Use 3  
Psal. 38. 4.

To teach us if we see our Brethren in straits any manner of way, not to deale with them in their sorrowes, as Jobs friends did with him, which proved miserable comforters, and Physicians of noe value, it was a command in the Leviticall Law, that a Kid ought not to be sod in its mothers milke, which Philopondus expounds thus, Thou shalt not adde affliction to him that hath enough already, few remember the affliction of Gods Joseph, to whom that of the Church may justly be retorted, Have you no regard all you that passe by, behold, and see if there be any sorrow like unto my sorrow, which is done unto me, O then passe no evil censur on Gods afflicted ones! but pray for them, that in all their troubles they may be more then Conquerours.

Use 4.  
Job. 16. 2.  
Amos 6. 6  
Lam. 1. 12.

I desire. This is not a bare wish but a fervent and earnest longing after his dissolution, *Thou shalt see* his heart was ravished above earth, and earthly objects, it was carried above the sphere of changable mortality to the contemplation of his Creators inestimable glory. Hence note that the godly earnestly desire to be freed fro fleshly bonds to be with the Lord. Thus David, like as the Hart desireth the water brooks,

Part. 2  
Doct.

**Psal. 42.** so longeth my soule after thee O God: so *Simon*, Lord now lettest thou thy servant depart in peace according to thy word, *Luce. 2. 29.*

**Reas: 1** Because here they want the glorious presence of their God: they cannot here enjoy the fellowship of their best friends; while wee are present in the body, we are absent from the Lord: this should move us to desire death: shall wee more esteeme this wretched carkasse then our gracious God, whose only presence in glory shall fill us with eternall delight: who would be withheld from the society of innumerable Angels? alas the most of us have not so much here as one entire and faithfull friend, if we had many what were it, to the incomparable fellowship of the Saints, who will be glad of us, and entertaine us with unwearied delight, if we were thoroughly apprehensiv hereof, we would thinke every hower a yeare, till wee were with them singing, and praying the Lord to all eternity.

**Reas. 2.** Because wee are here but maimed, and deformed creatures, and can have noe solid contentment, we shall never have a sound understanding till wee be at heaven, our holinesse will never be compleat till we are dead, let a man live a thousand yeares here, yet his heart will be unsatiable, his appetite will be alwaies craving one thing or other.

**Reas: 3** This desire of death distinguisheth betweene the righteous, and the wicked, who are in love with this life: it's true both jump in the affection of desiring death, but they differ in the manner and end thereof. The wicked desire it with importunity, or else prefix God a time, or else they will destroy themselves, and they doe it: either because they are ashamed to live any longer, or else to prevent danger like to befall them, or else to avoyd the perpetuall stings of their corroding consciences, forgetting that of the Poet:

*Cura non ipsa in morte relinquunt.*

But none of these can induce the godly to desire death, for they being wrapt up in an extasy at the contemplation of the joyes of a better life, desire after them, but yet they stay the Lords leisure, subordinating their will to the Lords will, I honour *Paul* for his resolution, but more for staying the Lords pleasure.

**Reas: 4.** Because as long as they live they displease God, who would desire to live here to offend God, to greive his Spirit though this reason be little persuasive to wicked men yet it's prevalent with the godly, who account Gods loving kindnesse better then life it selfe, & find nothing so bitter as to displease him, how much then should wee desire to be rid

of

of that condition, wherein we still provoke the Lord, and to be where we shall anger him no more.

Because this life is a pilgrimage in which is uncertainty, *Gen. 47. 9.* It is a flower in which is mutability, *Isay. 40. 7.* It is a smoke in which is vanity, *Psal. 102. 3.* It is a Weavers shuttle in which is volatility, *Job. 7. 6.* It is a Shepherds tent in which is variety, *Isay. 38. 12.* It is as a ship on the sea, still passing away, a vapour, *Jam. 4. 14.* Real. 5.

Lastly, because then they are freed from evils to come, *Isay. 57. 1.* Real. 6. for we know not what further troubles may be on us, or on the Church, therefore the Lord tells *Job* he will take him away, that he should not see the calamities that should come upon Israel, *2 Kings. 22. 20.*

For reproofe of those which tremble and quake with *Falut*, if they think or heare of death, but it will be sayd, *Herakiah* mourned when he should die, and *David* sayth: let my soule live and it shall praise thee, and *Christ* saith, let this cup passe from me: I answer, *Herakiah* did so, because at this time he had not received the promised issue to succeed him: *David* because he was in a great temptation, and if he had then died, his enimies had triumphed: And *Christ* because he should die the shamefull death of the crosse, as *Divines* suppose these did so. Use 1.

For information: since the wicked love this life, and feare death they prophesy to themselves a future bad estate, the Souldier is loath to die, because he feares he shall not be, the Epicure feares to die because he shall loose his pleasures, the wicked feares to die because he knowes he shall worse be, if it were a sleep who would feare to take his rest, if it were an annihilation of the *totum compositionem* as some thought, or that it made men insensible, who would feare that which one cannot feele, therefore this feare of death in the wicked, doth presage some strange torment to those men, whereof they have a taste already, before they die, like *Sauls* spirit which vext him before his death. Use 2.

To desire death but with these limitations: 1 To resigne our will to the Lords will: 2 For the manner, not to be our owne carvers; but to embrace what Messenger the Lord will send for us: 3 To be disburdened of the weight of sin: 4 That we may enjoy the new Jerusalem. Use 3.

*Ob:* Is it not lawfull to desire death to avoide miseries here? else why did *Jonah* desire to die, and *Moses* to be razed out of Gods booke, and *Job*, and *Eliab*: what availeth it me to live? *Sol.* In *Jonah* it was a note of impatience, yet I thinke these desires are not simply unlawfull

unlawfull of they submit themselves to the will of God, thus I am troubled with a lingering disease, or I am in prison, I would be freed by death if the Lord saw it fit, I suffer many troubles here, I would faine goe hence, if the Lord would send his Embassador for me, thus *Paul* saith, others did.

- Use 4. For comforted them which have good consciences, they may be willing to die, he which knowes himselfe to have a grant of his life in the hand of the living at his great Enemies hands, I see no reason but he should desire death, but he that hath no assurance by the Spirit, of a better life hereafter, he may leave the world grudgingly, and feare this king of feare more then all the terrors of this life, he had rather be sicke, and cold, or poore, and hungry, and beg, then dy, because he knowes what he suffers here, but knowes not what he shall suffer hence: he hath not learned *Christ* yet, as *Paul* did, for no man esteemes this life, when he refuseth the other to any purpose. For then the love of this world falls from him, as *Elias* mantle when he went up to heaven: *Paul* indeed had seen many good things in his daies, and was never satisfied, being willing to dy, he thirsted still, but no water could quench his thirst, but the water of life: riches, honors, pleasures; doe not make the elect willing to dy, but their desires breeds in them an unrest untill they be loosed, which is my third part.

- Part. 3. To be loosed. Death hath among the ancient many descriptions, it is called the privation of naturall life, The Philosophers fitted it: an eternall sleepe, as they foolishly dreamed, some of them called it the feare of rich men, the desire of poore men, an inevitable event, an uncertaine pilgrimage, the robber of mankind, a common fate, the passage of life, the departure of the living; but *Paul* here calls it, a dissolution; for as life is nothing but an union or combination of the soule to the body, so death is a parting betwene them, observe that death to the elect is nothing but a loosing. So *Solomon Ecclesi. 12. 7.* The body returns to the dust, and the spirit to God that gave it: thus *Paul* saith, we know that if our earthly tabernacle be dissolved, we have a building made without hands eternall in the heavens.
- Reas: 1. Because our bodies here are earthly houses, whose foundation is not of masonry, whose walls are not of brasse, whose gates are not of iron, but of clay, which as they were quickly framed, so are quickly dissolved into their first principles.

- Reas: 2. Because then the godly is loosed from this life, and hath no more society

society with them that are upon the earth; he shall no more come to his house, neither shall his place know him any more, for the soule, it's loosed from the body till the day of resurrection, then like old acquaintance they rejoyce together for ever, yea death to the godly may be called a loosing or dissolution in foure regards.

1. Because the elect then are loosed from all their strong tempests, and crosses, and labours here they meet with, blessed are the dead which dye in the Lord, for then they rest from their labours *Rev.*

14: 13.

2. Because the day of their loosing is the day of receiving their wages, not of merit, but of mercy, then God will pay to every godly man his pny: doth not the hirling long to receive his wages for his daies work.

Job 7. 2.

3. Because the day of their dissolution is their birth day, their day of freedome and coronation: a birth day, because it is the beginning of their everlasting joy: therefore it is misalled when we say, it is our last day: besides it's our day of coronation, when we shall have *Pavls* incorruptible crowne, and *Peters* crowne that never fades away put upon us: it's our day of freedome, for then the soule is loosed out of a dungeon, for the body in this life is but a loathsome prison of restraint, wherein the soule cannot be free to the exercise of it selfe, either in naturall or supernaturall things: for the body so dominates by senses, and so fiercely carries by appetites the same, that the soule is compelled too often to satisfy bodily lusts: yea the body is a darke prison shutting up the light of the soule, as a darke cloud doth the light of the sun, or as the interposition of the earth maketh it night: which made *Paul* cry out, O wretched man that I am who shall deliver me from this body of sine now death doth but as a strong wind dissolve this cloud, that the Sun of *Christs* image in the soule may shine clearly, nay it pulledowne the walles of this sinking bodily prison, that the soule may receive some fresh ayre in the open light of glory, or else the liberty of the soule may appeare that this world is a sea, our lives are like so many galleys: soft with continuall stormes, our bodies like Gally-slaves put to hard service by the great Turke the devil, who tyrannically doth command hard things, now the soule like the hart of some gally-slave may be free so as to loath that bondage, & inwardly to detest that tyrant, but so long as it is fettered to the body, it cannot get away, now death comes like an unresistable Gyant, and carries the gallees to the shore, and dissolves them, and sets the soules the prisoners

Rom. 27.

prisoners took from their bodies. Thirdly, death as it is the dissolution of the body, so it's the abolition of the soule, and in this respect it's their solemn funerall day, for death is the funerall of all their vices, sin, and imperfections, and the resplendent, and orient spring time of all their virtues, death was the daughter of sin, and in death shall be fulfilled: the daughter shall destroy the mother, we shall never more then be infected with sin, nor troubled with frantick humours, nor molested with passionate jealousies, and discontents, nor puffed up with the ulcerous tumours of pride, death shall cure us perfectly of all maladies anguishes from which it's impossible to be cured in this transitory life; yes then shall be a glorious resurrection of our graces, our knowledge shall be perfect, our love compleat, but our faith and hope shall vanish away, because then wee shall receive the end of our faith even the salvation of our soules.

Use. 1. 1 For terrible to the wicked whose death is not a loosing, and therefore very fearfull for them, they have most cause to mourne, their birth was bad, their life worse, their departure worst of all; for they shall seeke death and it shall flee from them, for theirs is a death without a death, an end without an end, a defect without a defect; for their death shall alwayes live, their end shall alwayes begin, and their defects shall never faile, it will little availle the man out of *Christ* to cry on his death bed, O lamentable state of mine! now I am going to a place where my eyes shall see but lamentable spectacles, mine eares shall heare nothing but woe woe, woe without end, it shall be no purpose for them then desperately to say, O earth why didest thou not swallow me! O mountains why did you not hide me from the presence of that Judge whose Gospel I have contemned, whose *Ministers* I have reviled, whose *Sabbaths* I have prophaned, whose patience I have abused! O you bewitching pleasures, how have you brought me to the torments of hell, whence I shall never be freed, where the worme never dies, and the fire never goes out.

Rev. 9. 6.

Ob. Wicked will say they have knowne many bad men die like Lamber, and good men have died unquietly.

Mar. 9. 44.

Sol. What do wicked dy like Lambs? Nay rather Naball-like as slaves as they lived a fortiff & sencelesse life, so a sencelesse death they died; & what though the godly went by the gates of hell to the kingdom of heaven by reason of the extremity of their disease fuming up into their braine, they might speake they knew not what, but

mans

mans changeable tongue cannot alter Gods unchangeable decree: touching the salvation of his, peradventure the apprehension of Gods mercy against sin might make them say, *my God my God, why hast thou forsaken mee*: but know this, he never dies ill that lives well, we must judge men by their lives, & not any by their behaviour at their deaths.

To groane within our selves and to wait for the adoption of our Use 2.  
bodies, looking for our Saviour, who shall *change our vile bodies, and make them like his glorious body.* Phil: 3. 20.

Ob: How shall I be prepared for my loosing? first in your life time take away the sting of death, which is sin: secondly, thinke nothing more certaine then death, though nothing more uncertaine for place, time, and manner: fourthly learne to die by little and little, that so when the Lord calls, you may sweetly and comfortably depart this life: saying Lord I am not afraid to die, nor ashamed to live: in my life thou hast protected me, in my death thou wilt receive mee.

Ob: Must I in my youth, and strength learne to die? will it not be time enough to have such thoughts when I am old? But I demand, will you wound your selfe to try the Chyrurgions skill? Will you sin in your youth? that you may repent in your old age: Shall the devill have the flowers of your time? and the Lord the weeds: Shall the devill have the wine? and God the dregs: as the fashion of many is, when as some say, a man cannot repent too late, I am sure a man cannot repent too soone; and wofull experience witnesseth late repentance is feldome true.

Here's a three fold comfort to the elect, concerning their loosing: Use 3.  
First, it's putting of their old cloathes, it's but to remove out of an old house, it's but as seed cast into the ground: For the first, in this life, we are clothed with rotten foul garments, which death doth slip us off, and cloath us with the garments of salvation, more sumptuous then *Solomons* rich attire: to desire to go to heaven, and not to be dissolved, is to desire to put on new clothes, without putting of our old. Secondly the Apostle compares our bodies to old mudwalled houses, to a rotten tent, and our heavenly estate, to a most glorious, and Princely Palace, made by the most curious workman that ever was; it is such an edifice that will never be out of repaire. Now for a godly man to die, is but to remove from an old rotten house ready to fall, to a stately Palace, Doth that Landlord offer his tenant any hard mea-  
C sure?

sure: that will fetch him out of his base cottage, and bestow upon him his owne manner house? Noe other thing doeth God to us, when by death he removes us out of our earthly habitationes to settle us in his everlasting habitation. Thirdly our boddies are as seed, a man which had never seen the experience of it, perhaps would have thought, that the seed cast into the ground had been spoiled: but nature having shewed the returns of the graine with advantage, a man can easily be cured of this folly, the bodies of the *Saints* are Gods choicest seed, and what doeth death more, then cast it into the earth: We may be assured as the grain, so our bodies shall rise more flourishing, and beautifull then before. For six things shall befall them; 1 incorruptiblenesse; 2 immortallity; 3 spiritualnesse; 4 splendor; 5 immunity from weakenesse, & enjoyment of happinesse in every member: In all these respects we may then say with *David*, *precious in the sight of the Lord is the death of his Saints*; their death is no death, but a loosing, a dissolution: for immediately upon the separation of the soule from the body, they are with *Christ*.

Psal. 116.  
15.

Par. 4.

*To be with Christ*: a Christian cannot chuse but by faith be assured, that death being a dissolution, will open a gapp for him, to come into the sweet embracements of *Jesus Christ*; *Paul* knew that immediately upon his departure, his soule should be transported into *Christ's* armes.

Job. 19.  
25, 26.

Luc. 23. 43

Joh. 14. 2.  
3.

Reas. 1.

Here observe that the Godly immediately after their departure are with *Jesus Christ*: thus *Job* in significant termes could prognosticate, saying, *I know that my Redeemer liveth*; and that he shall stand the last day upon the earth, and though wormes devour my flesh, yet I shall see God in my flesh, not with other, but with my owne eyes. What dotatione could *Christ* better bestow upon the penitent Theise, then, *this day thou shalt be with me in Paradise*; what thing of mony-price could *Steven* desire to have? then to behold *Christ* sitting at the right hand of his Father; what better promise of mercy, could *Christ* at his departure give unto his perplexed servants? then, *I go to prepare a place for you, and if I go to prepare a place for you I will receive you unto my selfe, that where I am, you may be also*.

Because *Christ* prayed it might be so, and *Christ's* prayer must need have a gracious hearing, and acceptance in his Fathers presence; for what thing did *Christ* with more earnestnesse of Spirit beg of his Father? when he was about to leave the world, then this, saying,

Father

Father I will shew they also which thou hast given me, be with me where I am, that they may behold the glory, that thou hast given me, and that the love wherewith thou hast loved them may be in them, and I in them. Joh: 17.  
24, 25.  
Real: 2.

Because the faith of the Elect, still beates upon this their being with Christ, for unlesse we ascend up to him, as he descended downe to us; his descending was in vain, because he came down to us, that we might ascend up to him; he descended to take our flesh, that we might ascend to take possession of his kingdome; he descended to be crucified, we ascend to be glorified; he descended to this world, which is an hell in respect of his heavenly habitation, we ascend to heaven, to joy, to our Father, our Saviour, to Angels, to Saints; we see Paul had good cause to desire to be disloyed and to be with Christ.

This is the happy end after all our sorrows to be with Christ; I was, saith Paul, thrice beaten with rods, I suffered thrice shipwacks, &c. no matter how many sorrows Paul desired to be with Christ. Since this is the happinesse Christians after they have sailed over the troublesome waves of this life, then Christ will receive them into his comfortable harbour, and refresh them with the joy of his countenance; I dare say if Christ and his Children were in hell, hell would be no hell, nay which is more, heaven would be no heaven, were it not for the amiable reflections of love, which proceed from Christ to his beloved ones. O if Peter at the transfiguration of Christ, having but a glimpse of his glory, cried out, Master it is good to be here, how much more would he be ravished, when he saw his heavenly glory? 2 Cor. 11.  
24.  
Luc: 9. 33.

Because the dissolution of the soule from the body, causeth a conjunction of the soule with Christ, which made the Apostle confident in this, that the godly, had rather be absent from the body, and so present with the Lord, then to be present in the body and absent from the Lord. Real: 4.  
2 Cor. 5. 7  
8.

Because Christ hath by his death perfumed the grave to his, and taken away the force of death, Christ hath overcome the devill, that his Children might do so; even overcome him, that had the power of death, even the devill: Christ subdued that strong man, that his might conquer him; this being so, the godly whose lives he hath purchased in God, need not be appalled at the message of death, but may in a triumphant manner say, O death I will be thy death, O grave where is thy destruction? for Christ hath deliver'd us from the hurt & sting of death. Real: 5.  
Heb: 2. 14.  
Col. 3. 3.  
Hol. 13.  
14.  
Mic: 2.

Reproove of the Popish purgatory, which it seemes was not found out in *Vanis*, but you must know your purgatory, is like your pained

ted Sepulchers, framed more for the living, then the dead, seeing the Locusts of Rome live by trentals, and dirges, and masses for the dead, as the Silver-smith of Ephesus lived by Images; the Papists are loth the purgatory-fire should be quenched, for it is the gainfull lye in all popery, which hath brought most of the goods of Europe to the Popes Coffers, to be rid as they dreamed out of purgatory, after to many yeares, by masses and supererogate workes of others; as if the Scripture had never said, *the just shall live by his owne faith*, and that *he that believeth shall not yete into judgment, but shall passe from death to life*; and that *they that are in the Lord shall rest from their labours*.

Job. 5. 24. How doe they rest if they stay in purgatory? which fantastieall fiction on the Papists themselves cannor agree about the situation of it, for some say it is in the aife, some say it's placed in the earth, some say it's a little above hell, some say it's in the middle region, whereas it's a meere Chymere, an *Individuum vagum*, that which hath no essence of existence at all.

Use 2. Comfort to the Blest, that they shall be with *Christ*; in two respects. First against the troubles of this life, we may say with *Paul*, *Rom. 8. 33. 34.* to the end of the Cap. Secondly against the terrible day of judgment, they may expostulate with their owne soules, as soone as I dye I shall be with *Christ*, for all my hope, and affiance is in his love, his passion is my payment, his blood my purgation, his sacrifice my satisfaction, his death my life, he is my wisdom, righteousness, sanctification, and redemption: *Cor. 1. 30.*

Use 3. To imitate *Christ* here, then we shall be like him hence, not to follow him in the acts of his Divinity as the Papist fondly imagine, but in suffering with him, if we be like him in his humiliation, we shall be like him in his exaltations; our imitation of him must be analogically not properly in patience, humility, love, willing resignation of our selves into his Fathers hands, thus doing, he will not refuse us when we dye, when we shall not only see him as he is, but shall reigne with him in glory, which is best of all: which is my last part. Which is best of all, this is *Pauls* verdict, or sentence, upon his deliberation concerning life and death, this is the upshot of all his private disputation betweene his flesh, and his spirit, betweene nature, and grace; between his doing good in his ministry, and his receiving his wages: *it's best of all to be with Christ*. Note hence that

a Christians best content is to be in heaven. Thus *David*, *O God my heart*

heart longeth after thee, as a barren and dry land where no water is againe, how excellant is thy mercy? O God! therefore the children of men doe trust under the shadow of thy wings, they shall be satisfied with the fatnesse of thy house, and thou shalt give them drinke out of the rivers of thy pleasures; the reason is, for with thee is the well of life, and in thy light shall wee see light Psal. 36. 7. 8. 9.

Psal. 63. 1.

Because there is Gods presence, There is fullnesse of joy, and in his presence pleasures for evermore, Christ saith, Blessed are the pure in heart, for they shall see God: and David was ravished with this meditation, blessed are they that dwell in thy house Psal. 84. 6.

Reaf. 1.

Mat 5. 8.

Because this is absolutely the best good, other things are good as they have reference to this onely good, many things are good only in appearance, because men in their deluded judgments imagine them good, but this is best of all, quia omne bonum terminatur in hoc bonum, quod est amabile sup' omnia bona: other things are good, with some respects, but this is without any exception, this is the one thing only necessary.

Reaf. 2.

Bern.

It's best of all; Because there is no intermixture of dolorous effects, or soule wounding temptations, for there wisdom shines without ignorance, memory without forgetfulnesse, understanding without error, and reason without obscurity, there the elect shall have certaine security without dispossession, secure tranquillity without interruption, happy eternity without the interveniencie of dismall occurrents, or crossing accidents to affright them.

Reaf. 3.

Reaf. 4.

Because the soule shall then shine most gloriously, which here in the body is obscured, the lustre whereof I will adumbrate by this comparison; as a candle while it is in the Lanthorne it gives a good light and enlightheth the Lanthorne it selfe, and if it be taken out though the Lanthorne be left darke, yet the candle shines more clearly then it did before; so while the soule is in the body, it is the light and governer thereof, and when by death it bids the body adieu, although the body be left dead, and insensible, yet then the soule enjoys her proper vigour and brightnesse, then the Image of God shines perfectly in it, for then the understanding is replenished with the knowledge of God, which is immediatly revealed unto it; then the will also perfectly obeyeth God, and all the affections are so purified, that there is a sweet melodious harmony betweene the faculties of the soule, to praise the Lord for evermore.

Lactantius

It's best of all; in respect of the variety, and perpetuity of the

Reaf. 5.

Elects

Rea. 5.

1 Cor. 13.9.

Elects joy, which they shall have with Christ, which neither eye hath seen, nor care hath heard, neither entered into the heart of man, to conceive the good things that God hath laid up in store for them that love him: the eye hath not seen it, because it is no colour; the care hath not heard it, for it is no sound; the heart cannot comprehend it, because it must comprehend the heart; it cannot be fully apprehended by faith, nor attain'd by charity, because it transcendeth our desires.

Ulc. 1.

To condemn us of foolishness, which think here in this life to find contentment; Once this life is a wilderness, where be Serpents that will sting us; this life is a gale where is a dungeon; and iron to excruciate us; this life is a time wherein sin and Satan play their part; here we are Mariners, our haven is heaven; here we are Soldiers, our conquest is death.

Ulc. 2.

Job. 14. 14.

Heb. 12. 24.

To man with us all our appointed time till our change shall come: O let's sigh, and long to be carried by the Angels into Abraham's bosom, to the celestiall paradise; to the company of enumerable Saints, Patriarchs, and Prophets, and Martyrs, and to Jesus Christ the Mediator of the new Testament, and to the blood of sprinkling, that speaks better things then that of Abel: you will say this is best of all, when you enjoy your inheritance immortall, and undefiled, which fadeeth not, which is reserved for you, when you rest from your labours, and behold the glory of God; all the *Africans* in the world are not able to number the joyes of the Blest; all the *Rhetoricians* are not able in fitting termes to expresse them, when you shall be arrayed in white, having *Crowns* on your heads, and *Palmes* in your hands, when all teares shall be wiped from your eyes, and all sorrows removed from your hearts, when you shall serve him at his table, and eate in his kingdom, and with the foure and twenty *Elders* say, *blesseg, and glory, and honour, and power, and might, be given to him that sitteth upon the Throne for evermore.*

I have done with the words, now a few words, of this sad occasion, and then you shall be called of me.

Touching now this Reverend Gentleman even now interred before us, he was borne in Somersetshire, and had his first education in the then famous Schoole of Taunton-Schole whereby Gods blessing, having made a commendable progresse in learning proportionable to his age to the best there, he was by God's good providence translated to Lincolne Colledge in Oxford, where being Master of Arts, and being

being knowne to be exquisitely learned, was choſen Greek Reader to the University, and not long after proceeded Batchelour in Divinity. From Oxford by Gods providence he was disposed to be Rector of this Church, where he hath continued this fifty years, how he hath lived here, clouds of witnesses can testify, very painfull in his Ministry, very pious in his family, it being a little Church, wherein he constantly called his people to prayer twice a day, besides his owne private devotions; besides his times which he observed duely in his study, he had an excellent faculty, which with great labour, and delight he tooke in breeding up many young Gentlemen in his house, in good literature, all his time; how many Scholets hath he of his owne cost, first bred them up in his house, afterwards helpe to maintaine them in the University, and incurrage them, for and in the Ministry, my selfe who have knowne his life and conversation, for above forty years, must thankesfully acknowledge, and blasse God for him, besides many other Ministers Bornen no farre from this place, that have reaped the fruits of his love, in this kind; it could have been wished that this last service to him, might have been performed, by some more able and eminent Person then my selfe: But *imperfectum ingenium malum declarare, quam officium percharissimum mecenas destrahere*, it being the last charge he gave me a little before his loosing. What shall I say now to you of his charge as owne of the Ministry have lost a worthy Oracle for learning and piety, so you have lost a loving Pastor, his deare Wife a tender Husband, his Children a provident Father, the poore a great Benefactor, the godly disposed here, have lost a good helper that way, but certainly say, *praeiosissimum munus perdidimus* yet he is not lost whom *Christi* hath found, *promissionem non amittitur*, while he lived, all his desires was the Church might thrive. It's true his judgement was for Bishops, but yet before these times he would to his friends bewaile their abuses, and informations upon the Church, and his frequent opinion was, that the Church might thrive *O that Zion might flourish*, a great lover of lectures, he was by his presence while he was able, and drawing his Neighbours along with him as well as his family, and by his practise, having borne a part in Marleborough lecture for above thirty yeeres, a great peace-maker too, not only in his owne parish, but in the country, yea he often, payd money out of his owne purse to prevent suits in law, and to make men be friends, such an ingenious mildnesse he was indued

with his gravity that he was honoured of the best, and feared of the worst, but loved of all. For you my loving friends of *Chilton* I hope, and *Seate* I hope though this body be dead, his memory shall live with you, yes his preaching shall live in you, yea his example, and good works shall live in you. But I desire you, and the poore among you, and the perplexed consciences among you, will misse him more seven yeares hence, then yet you doe; But I see the flood-gates are open, and the light of your affectionate teares, moving my faces soe, causing me to contract my speech, (though I can never speake enough of this subject of our imitation) I shall therefore speake a few more words, to whom this losse more specially concernes, and then I have done, *not to be sorry as those that have no hope for them that sleep in Christ*; I doe not forbid you to mourne for the dead, for it is the signe of a reprobate, to be without naturall affection; but beseech you to afford your selves the comforts of faith, and take heed of immoderate greiving which is forbidden in nature, which teacheth all things, in reason which teacheth all men, in Religion, which teacheth all Christians; in nature for the eye is (as An anatomist observe) full of twice as many dry skins, like sluices to damme up the course of teares, as it hath moist chrystline humours like channells to let them forth, for if all the eye were all a moist humour, there would be no seeing. Secondly in reason for every too much is a fault: First it is not good, saith *Salomon* to eat too much honey, sure then it is not good to eat too much gall, for what's greife immoderate but gall, and wormwood? Thirdly in Religion for tiew sorrow drieth up the bones, for why doth God give the holy spirit which is the onely comforter, a good conscience, which is a continuall feast, the holy Scripture which is a second paradise, a lively faith whereby we have peace with God, but to inferre that they have no spirit, no conscience, no Scripture, no faith in them that pierce their hearts with too much greife, I must not forget, neyther can you, with what Job-like patience he indured his sicknesse, nor what excellent counsels he gave to all that were about him, how willing he was to resigne himselfe into his redemers hand, its the unfayned desire of my heart when the Lord shall call me, *that I may dye the death of this righteous one, and that my latter end may be like to his*. You have hard what I have said, and the Lord give you understanding in all things. LAUS DEO.

FINIS.

Thef. 4. 13

Prov. 27.

Prov. 17.  
22.